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A
S E R M O N

PREACHED AT

ST. LAWRENCE JEWRY,

On THURSDAY, *March 28*, 1765,

BEFORE

His Royal Highness Edward Duke of York,

P R E S I D E N T,

AND THE

G O V E R N O R S

OF THE

LONDON-HOSPITAL,

AT

M I L E - E N D,

FOR THE

RELIEF of all Sick and Diseased Persons, especially
MANUFACTURERS, and SEAMEN in MERCHANT-
SERVICE, &c.

Squire K
By SAMUEL, *Lord Bishop of St. David's.*

Published at the Request of the PRESIDENT and GOVERNORS.

L O N D O N:

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M.DCC.LXV.



LUKE, Chap. x. Verse 28.

THIS DO, AND THOU SHALT LIVE.

WHAT it is that we are required to do in consequence of this most interesting declaration of our blessed Lord, and what will be the reward annexed to our obedience, we shall not be long at a loss to know, if we will attend to the manner, in which the words were introduced.

“ Behold a certain lawyer stood up, and
“ tempted Christ, saying, master, what shall I
“ do to inherit eternal life?”

The question, you see, is of the utmost moment and importance : nor are we less concerned in the answer than the person himself was, who immediately proposed it to our Saviour. For we have all souls to be saved ; we are all equally the heirs of everlasting life, and have all the same elevated hopes of a happy immortality.

“ And Jesus said unto him, what is written
“ in the law ?” meaning the law of Moses, whose authority the person he was speaking to acknowledged to be divine, and whose precepts

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he revered as the infallible oracles of heaven :

“ How readest thou ? ”

The lawyer immediately replied ; “ Thou
“ shalt love the Lord thy God with all thy
“ heart, and with all thy soul, and with all
“ thy strength, and with all thy mind : and
“ thy neighbour as thyself.”

“ And Jesus said unto him,” yea, he said
unto us ; he said unto all mankind, to whom
the glad tidings of salvation should hereafter be
revealed, “ Thou hast answered right ; this do,
“ and thou shalt live : ” or, in other words, exert
thy utmost endeavours to practise the great and
leading duties which thou hast here repeated ;
follow them, as far as thou art able, in all their
extensive consequences ; and thou shalt not fail
to inherit that life, that eternal life, which
thou so ardently aspirest after.

The law of nature, the law of Jews, and the
law of Christians, all speak the same expres-
sive language with regard to the essential duties
of loving God, and loving our neighbour : nor,
indeed, can they speak a different language, if,
as we firmly believe, they had all the same au-
thor, and that author was the very fountain of
light and truth. The love of God and of our
neighbour are the foundation, the super-
structure and the ornament of religion ; they
are

are the vital essence of all our moral obligations and duties ; they are themselves morality and religion.

Lord, what is man, that thou art thus mindful of him ! or the son of man, that thou art thus kind and merciful to him ! that thou hast thus plainly discovered to him in thy own infallible word the sure means of pleasing thee, and of rendering himself happy ! no fat bullocks hast thou required of us to be sacrificed at thy expensive altars ; no precious spices from the east hast thou commanded to ascend in clouds of incense to thy throne ! but this is thy tender and affectionate language to mankind !
“ Let him that loves his God, love his brother
“ also ; forget not to do good and to distribute,
“ so shall I be well pleased ; love one another,
“ so shall you fulfil the royal law, and be my
“ disciples ; make your neighbours happy, and
“ be eternally happy yourselves !”

And have not our neighbours a well-founded claim, a natural and indisputable right, to demand and expect from us every instance of love, which is in our Power to shew to them ? are they not our brethren, bone of our bone, and flesh of our flesh ? have we not all one Father, and did not the same God create us all of one blood ? the rich and the poor, the for-

tunate and unfortunate, the happy and the miserable are all of one stock ; are all liable to the same passions, surrounded by the same wants, and subject to the same natural weaknesses and infirmities !

In whatever light we are pleased to look upon our neighbours, we shall find them fully entitled to our love ; that is, to our best help in the day of their calamity, to all reasonable kindness, comfort and relief.

For it is not enough that we are negatively good ; that we barely abstain from using our fellow-creatures ill ; that we carefully avoid distressing, oppressing and insulting the miserable and the afflicted : but we must do more, if we will inherit eternal life ; we must express our love to them by the uniform tenour of our actions, and be ready, upon all occasions, to procure, promote and increase their ease, welfare and happiness. Then, and then only can we be truly said to love our neighbour, when we tenderly feel for his misfortunes, and are prompted by our compassion to act by him in every instance of distress, as we should wish to be done unto, were we unfortunately reduced, as may possibly be the case of the happiest amongst us, to the same wretched situation.

If therefore a brother, or sister, be naked, sick, and destitute of daily food, the merciful man will not rest satisfied with faint desires only, and sluggish wishes for their relief—nor will he labour to silence the tender calls of his softened heart, by barely saying to them, “God bless you!” “be ye warmed, be ye cloathed, be ye filled!”—but he will do more; he will use his utmost power to afford them all kind of assistance, according to their several wants, and to his own abilities. He will be a dispenser of his good things to the poor; a comforter of the afflicted; a healer of the sick; an instructor of the ignorant; an adviser of the doubtful; a protector of the oppressed; an intercessor for offenders; an advocate of those who need defence, and a succourer of all who want his help. He will endeavour to be universally merciful, even as his father, who is in heaven, is merciful.

And can there be conceived a more pleasing spectacle upon earth, a sight more worthy that all-perfect Being, who from the highest heavens vouchsafes to look down upon what passes in this lower world—than to behold those, to whom he has given riches and abilities for the purpose, co-operating, as it were, with himself; watching, consulting and pursuing the
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tender feelings of their compassionate hearts ; hearkening to the unerring dictates of right reason ; obeying the voice of religion both natural and revealed ; imitating his own most amiable attributes ; and testifying the sincerity of their faith and love, by distributing, as opportunity offers, ease, comfort, plenty, health, industry, education, religion and happiness to their fellow-creatures ! These, my brethren, are the genuine arts by which the rich man may give a lustre to his stores, and preserve his treasure from the corruption of rust and moth ; these are the arts, by which the mighty man may sanctify his power, and render his preheminance both lovely and respectable ; these are the arts, by which princes may elevate themselves into heroes, and become worthily entitled, as guardian angels of their species, to our entire reverence, affection and duty.

And are there still found persons of wealth and authority amongst us, who content themselves with barely wishing well to the distresses of their suffering neighbours ? who talk lightly and detractingly of all such charitable institutions, as are destined to heal the wounds and cure the various infirmities of diseased poor, without contributing a single mite to their support ? and, like the lawyer who tempted
I Christ,

Christ, willing to justify themselves for their want of practical benevolence, are ever inventing excuses to palliate and defend their conduct in this respect.

And are you really sincere in the excuses which we hear you making upon these occasions? Ask yourselves seriously, whether there be not something merely selfish at the bottom of your hearts, which turns the stream of your riches into a different channel from that, in which the God of nature intended it should run?—Are you not uncharitable, because you have striven against the inward calls of humanity, and hardened your hearts, as a flint, against the cries of the wretched? are you not uncharitable, because you think you never can have enough for yourselves and families? are you not uncharitable, because you will not afford to spare any thing from your daily luxury, from the splendor of your figure, as you call it, from your fashionable extravagancies, and from your almost ceaseless round of expensive amusements, pleasures and diversions?

Be it so then; for christian love commands us ever to hope the best, and to believe the best of one another. I will, therefore, candidly take it for granted, that you are pressed with real doubts concerning the true nature and extent

tent of charity, and would not be unwilling to open your bowels of compassion to the sorrowful sighings of a brother or sister in affliction; were your principal difficulties upon this important subject distinctly considered, and solidly refuted.

I am commanded, say you, to love my neighbour as myself—it is very fit, reasonable, and my indispensable duty, to obey a precept so expressly enjoined me by the God of nature; nor should I be unwilling to comply with it, to the best of my ability, were I once fully satisfied, who is my neighbour.

Your neighbour, in the religious sense of the word, is all mankind, all who are of the same species with yourself, all who are in want of your help. You are neighbour to every one, who may be the better for you in any respect, or capacity. For the man who is actuated by christian charity doth not sow his bounty in one small field, or pour his benevolence on one narrow spot; he stints not his compassion to his own family or relations; to his near-dwellers, friends, or benefactors: but with an open hand disseminates it, and with an impartial, tho' prudential, regard, diffuses it all around him. Nothing in his fellow-creature but absence of need, nor any thing in him-

himself, but defect of ability, can restrain, or limit his beneficence.

The good Samaritan will not stand to enquire, whether he be Jew or Gentile, of his own or a foreign country, whom he sees fallen among thieves, stripped of his raiment, and lying at his feet wounded and half-dead; but he will immediately bind up his sores, and pour his oil and wine into them. He will lift up the hands, which hang down thro' feebleness, and support the trembling knees of malady. He will deal bread to the hungry, and give drink to the thirsty, he will be a father of the fatherless, and plead the cause of the widow. In imitation of his blessed master's example, tho' not in a miraculous yet in a natural way, will he heal, (he will attempt, at least, to heal) every sickness and every disease amongst the people. He will provide medicines for inveterate as well as acute distempers; he will restore limbs and senses; he will pour new life into the ebbing veins, and multiply to the indigent their loaves and the^{ir} fishes.

I would not here willingly be misunderstood, as if I intended to inculcate, that all these acts of beneficence were equally incumbent upon all men; and that no one could inherit eternal life, until he had testified his love to his neighbour

in this large and comprehensive way. I well know, that neither our circumstances in the world, nor our necessary engagements in it, nor even the intellectual abilities of the greatest part of mankind will permit them, in this godlike manner, to employ themselves and their fortunes in doing good.

But tho' you may not be able to build, furnish, and endow an hospital yourself; yet your kind offerings, however small they be, joined to the mutual contributions of many others, may assist in completing the good work, and help to support and extend it when finished.

You cannot bind up the broken limbs of the useful labourer, who is fallen down, crushed under the weight of his burthen: you cannot supply the warm room, the careful nurse, the proper diet, and the powerful drug to alleviate the pains of the impoverished and diseased manufacturer—but you may charitably add your mite to the larger donations of the great and wealthy; and thereby be able to procure the seasonable assistance of those skilful persons, whose whole time and studies are devoted to heal the wounds, to relieve the pains, and to remove the distempers of their fellow-creatures.—and, where much is wanted, every little will be thankfully accepted.

The obvious rule both of reason and revelation in all these cases is, "be merciful after thy power; if thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little."—For God is not a hard master; nor will he ever forget your labour, which proceedeth of love; and where little has been bestowed, we are assured by the highest authority that little will be required.

Am I then obliged, replies the churlish justifier of himself, to take my bread, and my water, and my flesh, and to give it to I know not whom? to strangers? to persons who will scarcely thank me for my beneficence? besides, Charity begins at home, and no man can be justly blamed for not throwing away his substance upon persons utterly unconnected with him by any bonds of relationship, until enough be abundantly provided, and laid up in store both for himself and his family!

But who gave you your bread, and your water, and your flesh? who filled your heart with all manner of good things, and crowned your days with joy and gladness? how came you by your wealth, and to whose bounty are you obliged for your convenient houses and magnificent equipages?

You are extremely mistaken, if you imagine, that your goods, your substance and your estate are so entirely, and altogether, your own, that you have an absolute property in them, and an uncontrollable disposition of them without account. You are, indeed, incapable of acquiring such a right in them, or power over them. For God only is the absolute proprietary of all you possess. Riches, it is true, are called his *gifts*: but you are not to understand, that God, by conferring them upon you, has parted with his own sovereign right in them—they are only deposited with you in trust, not alienated from him. They are committed to you as a steward, not transferred upon you as the absolute lord and master of them; they are yours, indeed, but with this limitation, that you manage them, as nearly as you can, agreeably to the order and direction of that Being who bestowed them upon you.

Nor think to cover and excuse your want of practical benevolence under the specious pretence of providing well for your family. Your family undoubtedly claims a large share of your attention and your affection: and so does your country also, and so do your fellow-creatures in general. You know, you say, the value of a plentiful fortune; and, therefore, are willing to
take

take as little from your substance as you can, that you may have the more to give to your children.

God forbid that I should offer to say any thing, which may tend to extinguish the parental care for the ease, honour, and affluence of their posterity; but consult experience, and you will find, that to act with too strict a regard to this narrow and parsimonious principle is a very mistaken method of obtaining the end which you would propose by it. Hear what the psalmist says upon this subject, I have been young, and now am old, yet never saw I the righteous forsaken, nor their seed begging their bread. The same inspired author will tell you, likewise, that the righteousness of him, who hath dispersed and given to the poor, endureth for ever; that his seed shall be mighty upon earth, and his generation blessed.

But, says the justifier, how shall I be able to distinguish who are proper objects of my bounty, and who are not? and to contribute to the demands of all who apply to me for assistance would require the revenue of a prince, and can by no means be made suitable to the narrow income of a private person—

the world, it is well known, is full of knavery and deceit. Even compassion is sometimes made a job of, and charity itself too often rendered the dupe of self-interested artifice. Distresses may be feigned; the persons who crave my aid may be very wicked; and I may give encouragement to vice, imposture and idleness by an ill-timed liberality. An undistinguishing charity (and who is sufficiently able to distinguish the proper from improper objects) does more harm than good to society.

Will you, then, do no man any favour because your kindness to him may possibly be abused, and give occasion to sin? shall your eye be evil, because your neighbour's, perhaps, is not so good as it ought to be? will you suffer your wheat to perish upon the ground, and not lodge it within your barns, because an enemy has sown tares in the field? shall not the sun shine, and the rain descend upon the righteous; because, in the present constitution of things, the wicked will equally partake with them of these blessings of providence?

I freely own, that there is some difficulty on these occasions to avoid being imposed upon; that there is some difficulty to distinguish between the good and bad, between the proper and improper objects of your beneficence! but surely

surely there is scarcely any thing wherein your ignorance is more excusable than in this. For if you are merciful after your power, either to those, whom you yourselves really think to stand in need of your compassion, or to those, who are recommended to you as such by other judicious persons, you will certainly receive the merciful man's reward, and your mistaking the object will not make God almighty to mistake your meaning, or overlook your sacrifice of faith, love and obedience.

I would only observe in general, that the most clamorous are not always the most proper objects of your bounty. There is a silence which speaks louder, and more pathetically, than the tongue of the most eloquent orator. A sad aspect, a pale look, a hollow cheek, a broken limb, a bloodless lip, a sunk eye, a trembling hand, and the helpless innocence of the emaciated orphan utter a language so intelligible, so affecting, and so unsuspicious, that if you remain entirely deaf to it—never, never, alas! will you hear in the day of your deep anxiety—
“Come, ye blessed of my Father, inherit the
“kingdom prepared for you from the begin-
“ning of the world!”

If, then, there be any piety, or love of God; if any bowels of compassion for the suffering

suffering of your fellow-creatures ; if any real regard for your own truest and most lasting happiness—think upon these things ; let them sink into the recesses of your inmost hearts ; and, as you have opportunity, do good unto all men.

A more proper opportunity to do good and to distribute you will not, I think, easily find, than that which the present meeting calls upon me to recommend to your esteem, affection and liberality.

Behold an hospital worthy the first commercial city of the world, by whose name it is distinguished ; worthy the riches of those noble benefactors and munificent merchants, under whose creative hands we have seen it start into being, and, in a moment as it were, raise its exalted head to the skies ; worthy the protection of that illustrious prince, who so benevolently joins with us in the charitable solemnity of the day, and is pleased to be called its president.

Within this magnificent temple of mercy, sickness, and wounds, and broken limbs, from whatever place they come, and in whatever shape of horror they appear, are sure to find an asylum, and to meet with all the comfort, ease and assistance, which warm lodgings, skilful physicians, experienced surgeons, good drugs,

drugs, tender nursing and wholesome food are able to convey.

The annual report of the trustees will truly tell you how many ten-thousands of your suffering neighbours have been already relieved by your past contributions and subscriptions.—These reports will tell you, how many ten-thousands of your poor labouring brethren, have been restored to their former health thro' your beneficence, and given again to their friends, their families and their country.

And ask now, you who have so piously offered to this shrine of mercy, ask your sympathizing hearts—can any pleasure equal the divine pleasure of doing good! ask your consciences, upon which of all your past actions do you reflect with so much real complacency and satisfaction, as upon having been rendered instruments in the hand of God of saving them who were ready to perish; of delivering the poor who cried in the bitterness of their souls, the fatherless, and them who had none to help them, and of making the widows hearts to sing for joy!

Continue therefore, my brethren, to encourage, support and extend, as far as possible, a charitable institution, which has hitherto been greatly carried on with the same fervour of be-

nevolence which first gave it birth, which has hitherto been so happily conducted with unanimity, wisdom and economy.

Continue to give ease, health and strength to the sick, and to pour balm into the bleeding sores of your wounded neighbours, well knowing, that with the same liberal hands you are accumulating happiness upon your own heads both in this world and the next. For you have the highest authority, an authority which cannot be deceived, to assure you, that they who shew mercy unto men, shall obtain mercy from Almighty God; and that, if you give to those who are incapable of recompensing you, you shall be amply recompensed at the resurrection of the just.

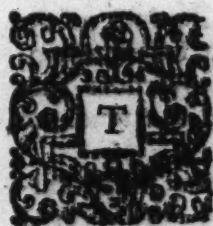
F I N I S.

A N

ACCOUNT of the RISE, PROGRESS, and STATE OF THE LONDON HOSPITAL,

From its first Institution on the 3d of *November* 1740, to the first of *January* 1765, for the Relief of all Sick and Diseased Persons; and in particular Manufacturers, Seamen in Merchants Service, and their Wives and Children.

Supported by CHARITABLE and VOLUNTARY Contributions.



THIS CHARITY was for some Years carried on in *Prefcot-street, Goodman's-fields*, in several Houses hired upon Lease for that Purpose; till (by the Decay of the Buildings, notwithstanding large Sums of Money had been expended to keep them in Repair, and the Smalness of the Rooms fit only for private Families) the Governors were determined to open a Subscription which might enable them to purchase a Piece of Ground, and to build an House more proper to enlarge and perpetuate their benevolent Designs; and which has been since happily effected.

The present Hospital in pursuance of this Scheme is a new Building, *Situation* erected by the voluntary Contributions of several Governors given for *that Purpose only*, in an airy Situation near the *Mount in Mile-end Road*, properly furnished and fitted up with about 190 Beds for the Reception of Patients.

The Society for carrying on this laudable and most useful Undertak- *General* ing, is by his Majesty's Charter, bearing Date the 3d of *November*, 1758, *Frame*, and further confirmed, and declared to be a *Body corporate*, by the Name of *Regulation of* *The Governors of the London Hospital*, and to consist of such Noblemen *this Society* and Gentlemen as are therein enumerated, and of those who were reputed Governors for Life at that Time; together with such others who by giving a Benefaction of thirty Guineas or more at one Time, become Governors for Life; and of those who by subscribing five Guineas or more a Year, are Governors during such Subscription. Out of these are annually to be elected a President, two or more Vice-Presidents, and a Treasurer.

A General Court of Governors is appointed by the said Charter to *General* be held on the first *Wednesdays* in the Months of *March, June, September Court*: and *December*, to direct the Application of the *common Seal*, which they are thereby empowered to use, to elect Officers, appoint Committees, and

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receive.

receive the Reports of former ones, to inspect Accounts, make such By-Laws and Rules as shall be judged necessary for the good Government of this Charity, and to transact such other Business as shall be laid before them.

Among the By-Laws which the Governors in a General Court have conformable to their Charter agreed upon, the following ones are to be observed.

The Anniversary Feast of this Charity is to be held between the first of *February* and the last Day of *April*, when a printed Account of the General State of the *Hospital*, the Number of Patients receiv'd and discharg'd, and an Abstract of the Accounts for the Year past, is laid before them.

House Committee.

A House Committee of thirteen Governors is appointed at every General Quarterly Court, who at their first Meeting elect a Chairman to preside for the Quarter; who meet at the *Hospital*, on *Tuesdays* weekly, at Eleven in the Forenoon, to Receive and Dismiss Patients, to Order and Inspect the Provisions and Furniture sent in, and such Necessaries that may be wanting, and to Examine and Regulate the Conduct of the Servants and Patients; and other Matters which come before them, according to the Constitution of this Charity. All Governors that please to attend, have a Vote at this Committee, and their Attendance will be esteem'd a Favour.

Committee of Accounts.

A Committee of Accounts, consisting of twelve Governors, is appointed at the General Quarterly Court in *June*, for one Year, who meet at the *Hospital* once a Quarter, to Examine, and Audit Tradesmens Bills, which are paid by the Treasurer within a Fortnight after.—The Accounts are open at all Times for the Inspection of the Governors.

Physical Committee.

A Physical Committee, consisting of all such Governors who practise Physic, Surgery, or Pharmacy, or are conversant in the Knowledge of Drugs or Medicines (excepting such as shall be directly or indirectly concerned in serving the *Hospital* with such Necessaries) are summoned to meet every first *Thursday* in the Month, and have Power to order and inspect the necessary Drugs and Medicines, and report their Proceedings to the General Quarterly Court by their Chairman.

Visitors.

Two Governors, or more, are appointed Visitors by the House Committee, for one Fortnight, to attend twice a Week, or oftner, if they think proper, to inspect into the Management and Conduct of the House, during the Interval of the Meetings of the House-Committee.

Chaplain.

A Clergyman of the Church of *England* preaches every Sunday, and reads Prayers Morning and Afternoon; administers the Sacrament regularly every Month; reads Prayers every Day in the Week; and is ready to visit, pray by, and administer the Sacrament at all Times when required, to the Patients in the Wards.

Three Physicians attend alternately; Two of the Surgeons daily, from Eleven o'Clock till One, without Fee or Reward, and give their Advice and Assistance to all such Objects as come within those Hours, whether Recommended or Accidental. The Surgeons in waiting have an Apprentice, or Pupil, constantly in the House to receive, and if necessary, to

to call the Surgeon to such Accidents as shall be brought in at any Hour of the Day or Night.

An Apothecary (with an Assistant) constantly resides at the *Hospital*, *apothecary*, who Compounds and Dispenses all Medicines used there, and solely attends the Business thereof.

A *Steward*, (for whose Fidelity proper Security is given) has the Charge *Steward*, of the House and Furniture, keeps an Account of every Thing brought to or expended in the House, and subjects the same to the Examination of the Visitors, and House-Committee, and has the Inspection likewise of the Conduct of all the Men-Servants—Two *Matrons* have the Direction of the *Matrons*, Nurses and other Women-Servants, and see the Diet and Medicines administered according to Order.—Under them, are Nurses, and Watchers, in *Watchers*, Proportion to the Number of Patients, who are guided by written Orders to prevent any Misconduct. Proper Diet for the Patients has been settled by the Physicians and Surgeons engaged in this Charity, and is fixed up in the Wards for the Satisfaction of the Patients and their Friends.

No Officers or Servants are permitted upon Pain of Expulsion to take of any Tradesmen, Patients, or other Persons, any Fee, Reward or Gratitude of any kind, directly or indirectly, for any Service done, or to be done, on Account of this *Hospital*.

Every *Governor* is intitled to send one In-Patient at a Time, and Out-Patients without Limitation. Subscribers of smaller Sums may likewise send what Number of Out-Patients they please. All Subscriptions are during Pleasure, and any small Sums from well-disposed Persons will be thankfully receiv'd; but in order to carry on this Undertaking, all Persons are desired to pay their Subscription at the Time of Subscribing.

The Poor Objects, recommended as In-Patients, are received without *Proper Ob-* Expende, and are supply'd with Advice, Medicine, Diet, Washing, *je&c.* Lodging, and every comfortable Assistance during their Cure; nor is any Security required against future Contingencies, they being, in case of Death, buried at the Expende of the Charity, if not removed by their Friends. All Out-Patients have Advice and Medicines administered from Eleven till One.

All Accidents, whether recommended or not, are re- *Accidents,* ceived at any Hour of the Day or Night. *always re-* *ceived.*

This is the Plan of our Proceedings, and tho' this Work has subsisted but Twenty-four Years, yet such has been the extraordinary Encouragement given to it, that since the 3d of November 1740, upwards of 166,500 distressed Objects have been Reliev'd at the *London Hospital*; and from labouring under the Oppression of some of the most malignant Diseases, and unhappy Accidents, have been reinstated in their Honest and Industrious Capacities of Working, and, so far as our Observation reaches, *their Morals much amended*, whereby the Public again enjoy the Benefit of their Labour, and they, and their poor Families, are preserved from pe-

ishing; and prevented from being an Incumbrance to the Community. And, notwithstanding the great Number of Objects reliev'd by this Charity, it has not lessened the Number of Patients relieved by other Hospitals.

The Subscribers are desired to take Notice, that if any Patients do not conform to the Rules of the House, or are guilty of any Misbehaviour, they will be discharged, and never more relieved by this Charity: And not to send any Patient unable to walk, till they are first assured of Room in the House; *And when they recommend an In-Patient whose Settlement is in the Country, it is further requested, that they will satisfy the House Committee, concerning the Removal of such Patient, when cured or judged incurable.*

"No Persons of known Ability to pay for their Cure, are allowed to partake of this Charity; nor any with infectious Distempers, or deemed incurable by the Physicians and Surgeons, or any in Consumptive or Asthmatic Condition, are admitted into the House, being more capable of Relief as Out-Patients."

The Patients, being admitted without any Expence, are required to be constant in their Attendance on the Physicians, or Surgeons, at the Hospital, before Eleven o'Clock; and, at Nine o'Clock, to return Thanks at the Chapel, and at the Weekly Committee next after their Cure; and those only who attend their Cure, and return Thanks, will receive a Certificate thereof, which will entitle them to future Relief.

Such Persons as are inclined to encourage and promote so laudable a Work are desired to send their Subscriptions or Benefactions to Messrs. Boldero, Carter, and Boldero, Bankers in Lombard-street, who will give proper Receipts for the same. And any Person inclined by his last Will to bequeath a Legacy to this Charity, is desired to do it in the following Manner, viz.

*Form to be-
queath a Le-
gacy.*

Item, I give and bequeath unto the Governors of the London-Hospital the Sum of _____ to be applied towards carrying on the charitable Designs of the said Corporation.

The Rev. Mr. Matthew Audley, of Rotherhith,	- - -	Chaplain.
Dr. Thomas Dickson, Dyers-court, Aldermanbury,	- - -	} Physicians.
Dr. Thomas Dawson, Old Jewry	- - - - -	
Dr. Berj. Alexander, King's-arms-court, Basinghall-street	- - - - -	
Mr. Richard Grindal, Austin-friers	- - - - -	} Surgeons.
Mr. Henry Thomson, Pater-noster-row, near St. Paul's	- - - - -	
Mr. George Neale, Mark-lane,	- - - - -	
Boulton Mainwaring, Esq; Bedford-row,	- - - - -	Surveyor.
Mr. Samuel Parker, at the Hospital,	- - - - -	Apothecary.
Mr. William Trotter, at Ditto,	- - - - -	Secretary and Receiver.
Mr. John Cole, at Ditto,	- - - - -	Steward.
Mrs. Joanna Martin, at Ditto,	- - - - -	} Matrons.
Mrs. Mary Eckley, at Ditto,	- - - - -	



A LIST of the GOVERNORS and CONTRIBUTORS.

**** His Royal Highness EDWARD Duke of YORK,**
President.

†** The Most Hon. the Marquis of GRANBY,	} Vice-Presidents.
†** JOHN DORRIEN, Esq;	
†** JOSEPH MELLISH, Esq;	

†** JAMES HAUGHTON LANGSTON, Esq; Treasurer.

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